

A
S U R V E Y
O F
Quakerism,
As it is
S T A T E D
IN THE
Professed Doctrine and Principles
OF THAT
P A R T Y:

With a Serious
R E F L E C T I O N
ON THE
Dreadful Import thereof, to Subvert
the very Being and Reality of the
Christian Religion.

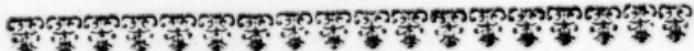


By a Lover of the Truth.

LONDON, Printed for Tho. Parkhurst at the Bible
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Licensed and Entred ac-
cording to Order.



sides this to walk by ; and on which so innumerable a company have adventured hitherto, bearing their witness to its truth and faithfulness, whose record we know to be true : and some should reckon themselves under singular engagements to seal this Truth, though with their dying breath ; That in all the steps of the Lords way, even such as seem most dark to these who look on them at a distance, assuredly he is what he hath declared himself to be in the written Word. I shall only add, what with much confidence I may here witness, that as I know no quarrel but one, with any of that way, which is for the Truths sake ; I could not but judge I had too sure ground, to charge these as their Principles and Doctrine upon them, which they have publickly owned to the World, (if they keep not some reserved fence, contradictory to their own words) and so far as I can reach, without any known retraction.

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To the READER.

Christian Reader,

IT should be a sad and unpleasing Subject, this to converse with, in a time when so much is on every hand to cause grief, if the defence of the Truth, and a Being guarded against the contagion of so horrid a way, did not necessarily require the same; which, besides a surprising call, and pressing desire of some, for whom I owed greatest respects, hath occasioned these few lines to go forth to the World; I may say, with much aversion of spirit otherways thereto. It seems peculiar to this Age, to have out-gone all former times, in a new and unusual way of sinning, and a daring insolence to oppose the Truth, whilst such amazing Prodigies of Atheism, Prophanity, and Error do at once meet together: To let this generation see how inexcusable they are, if Judgment from the Lord, yea some unusual and stupendious stroke thereof, do surprize them, where so loud a cry goes before of its coming. But it is well the Truth abides sure and immovable, and we know must

out-live, with a growing splendour and brightness, this so remarkable an hour of the power of darkness; yea, hath that Authority, not only on the Conscience of such who embrace it in love, but on its Enemies, as must enforce some awe and dread on the greatest blasphemers of the time, whether they will or not. The Virgin-daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee; whom hath thou reproached and blasphemed, and against whom hast thou exalted thy voice, and lifted up thine eyes on high, even against the holy One of Israel? Should it not deeply affect such as love Our Lord Jesus Christ, to see such a party crowding in the streets and highways of Britain, whose express design is so obvious, not to darken only, but subvert the whole of the Gospel in the Incarnation, Death, and Sufferings of our glorious Redeemer, and of his being truly God and Man in two distinct Natures, united in one Person? (Oh, if we should be bereaved of this inestimable treasure, we were bereaved indeed!) Yea such, whose work is to depress the credit and authority of that great and sacred Instrument of Truth, the Scripture, in the light whereof the redeemed of the Lord, now in Glory, have got thus safe to Land, without any other Light or Rule besides

that way of the *Quakers*, which now seems to have such a formidable growth in the Church.

What these are, who under this name, and peculiar cognizance of *Quakers*, have become so known, and stated an adversary to the Truth this day, the account they give of their own Doctrine and Principles, can too clearly witness: nor needs there any great search to be made about their rise and descent; it is too late, and but a few years since the World knew such a monstrous birth, though I confess in its complex frame, if it be seriously considered, it is a most discernible compound of these ancient Heresies that have sprung up in the Church, which did formerly, each in their turn, essay to ruin the Truth. But this also we may know, how at an ebb-tide, after much former abuse of Light, and in an hour of great Temptation on the Churches of Christ, these did adventure to creep forth, to whom once the Light and authority of the Truth would have been a terror, and while the Watchmen slept, hath the Devil essayed to sow such seed, having that advantage, which in the like case *Calvin* said of *Servetus*, *Fatuitas dogmatum me securum reddit*. It's true, they are skilful to put themselves in such different forms as may make it something difficult how to handle them,

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them, being under a visible awe and dread to be found out in what they are: But I am sure, if what they own to the World in their Writings, bear any sense, and their words be not such as none possibly but themselves can understand; it may be easie to see the undoubted tendency of this way, is to subvert the Christian Faith, to explode the Scripture from being the alone rule and standard of our Religion, and incite those they converse with to a real Apostacy from Christianity.

Now in speaking to this subject (which is such as should make it a sad and unpleasant work to rake in so horrid a dunghill as the known Tenets of this Party are, if a testimony to the Truth, and for its Vindication, did not necessarily require the same) I must here offer a few things to be considered, which in this following discourse seem to be of greatest use to be cleared. 1. What Positions these of the *Quakers* are in which they do most visibly agree and unite, and how direct a tendency they have to subvert the Faith, in the great Foundations of Christianity? 2. What should be the meaning of this so strange, and amazing an assault, they do adventure upon against the Faith; and how sad an account it gives of the temper and complexion of this time, when, with day-light, such dare come forth to express



S E C T. I.

THOUGH it is undeniably sad, and one of the most searching Tryals of the Church, at which many are ready to be shaken, when the Truth seems intangled in a confusion of contrary Doctrines, and the spirit of Error let loose to darken the same, and that we see it also one of the greatest strokes from God inflicted here; yea greater than that on the Affections, in the delivering up of mens Reasons and Judgments to strong delusion, with these fearful productions, which are this way oft found, because they received not the love of the Truth: yet it is well we know the Faithfulness of God is sure, and stands good, to bring the Elect safe unto Glory, whatever Rocks and Shelves be in the way, on which so many have visibly made shipwrack; nor can the Truth conflict with such a Tryal, but for its farther Triumph, and some more bright breaking forth of its light; and that

no evil eye, nor the cursing of any shall ever blast that Interest which God hath blessed. One thing I confess seems strange, and most threatening in this time; whilst Religion, and the Christian Faith is in such eminent hazard, and the Devil in an unusual manner let loose to deceive, to see how great a part of those who professedly own the Truth, are fallen as in a dead Palsey, and indifference about the things of Christ, though never more vigorously moving about their own things: nor seem they with such suitable fear, to be jealous of the corruption of the mind, and intellectual Errors, as they are of moral Corruption; as though diseases in the Head were not to be feared, which are usually found of all to be most mortal; yea, when so discernibly, this is one of the depths of Satan, and his known devices, to bring in Atheism and Irreligion by Error, and turn the World from all settled perswasion of the Truth, by some high pretences thereto; for which one sad instance I must here give, that I am sure, except men shut their eyes, they cannot but see. No engin could have a more native, and effectual tendency to bring such as were unstable the farthest length of *Vaninus*, and his followers, even to deny and blaspheme a Deity, than to unhinge them once from sounding on the Scripture, and turn them over to that

above all they most closely keep by, and on which their whole Doctrine seems to found it self. We know such a Light did once shine brightly in *Adam*, in the State of perfection, so as he needed no light or voice without to be his guide ; but since that time none ever knew how to guide himself, and they must think the Christian World in a strange darkness, if it be easie to obtrude such a Light upon them, which, when brought to the test of Scripture, and solid Reason, doth resolve in most direct Paganism, and is an express setting up of a Light and Spirit in opposition to the Holy Spirit speaking to us in the Word ; where we are taught, 1. That such a Spirit is not of God, which hears not Gods voice, as Christ reasons with the Jews, *John* 10. 3, 4. Nor can it be his which leads not into all truth, and brings not these things shewed forth there to our remembrance, *John* 14. 26. & 16. 13. Which made *Luther* say, if any Spirit should suggest an opinion for which he had not Scripture, he should spit in his face, knowing assuredly that it was the Devil. 2. This exprefly owns a common, universal, and sufficient grace to all, as that which knocks at every mans door, whether Christians or Pagans, and that it is in his power to open, and entertain the same ; and that no spiritual ad-

advantage doth accrew to Christians by the Scriptures being revealed unto them, but what Pagans may have also by this Light within ; yea, that they have no other Teacher but that inward teaching, and guide, common to them with the most savage *Indians*. 3. But is there a sufficient and saving Light in these who are spiritually dead ? *Ephes. 2. 15.* Or could that Light be a sufficient instru~~ct~~ter to *Paul*, when he thought verily he ought to do many things against the name of Jesus of *Nazareth*, and in his following that Light within did consent to *Stephens* Death ? 4. How should this Light possibly be known, when so oft stated in a direct opposition to the Light within others, who may reckon they have as much advantage for the same as they, if both be not brought to the Scripture for tryal ? 5. Did this Light within give the Heathens a check for Idolatry, or could it let them see the alone way of being saved by that unconceiveable contrivance of the Gospel ? or restrain these from swearing to whom that moral prohibition of the third Command was never known ? 6. The Scripture shews, that the *natural man* cannot discern the things of *God*, which to him are foolishness, *1 Cor. 2. 13.* and that there is a necessity of the spirit of wisdom and revelation , that the

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press themselves at this rate: 3. It is of special use to consider what advantage Christians have here, even from the strange appearance of this Party, to clear the holy and unspotted way of the Lord, and for being more fixed, and strengthned in the Truth, whatever cause others may pretend on this account for stumbling. 4. It seems needful also to consider the great influencing cause of this contagion, and it's too evident growth now in the Church, whilst such horrid things are by these vented with an amazing confidence, as, we should think, a natural Conscience in men, who have but any sense and impression of a Deity, and are not wholly given up to Atheism, could not but tremble at. 5. We would consider what is of greatest use to guard Christians now against such mortal poysen, that they fall not from their stedfastness, nor be carried about with this cloud driven with such a tempest. 6. I must shut up this with a twofold appeal, one to that Light which *Quakers* so much cry up in every one; which I am sure, in the most favourable sense it can be taken, is the Conscience, that high Court of Justice, set up under the Authority of the great Judg, in every mans Breast, which doth enforce the soul to some reflexion on it self, even when they tremble at that sight; if before this Light, these can possibly stand, and

and be but in earnest therewith, without horror, and amazement at themselves: A second is to the most ordinary observers in the time, if without shutting of their eyes, they can shun the clear discovery of the horrid imposture of such a Party, whatever high pretences they seem to have; how visible a contradiction their way is not only to Scripture and Reason, but to it self.

S E C T. II.

FOR the first of these which concerns their Doctrine and Principles (That I am sure, none needs pretend is latent, and hid from the World, except what an expressing themselves with a reserved sense, and palpable equivocating, may cause to some) I have confidence to say, that without passion, or prejudice in the least, or without any quarrel, but for the Truths sake, I have in earnest sought to know the certainty of what they own herein, which in these following Positions I shall briefly touch.

Position 1. It is undeniable, they own a sufficient light in every man, to guide him in the way to salvation, which he is expressly obliged to follow, and lean to; a Tenet above

eyes of our understanding being enlightened, we may know what is the hope of our calling and what are the riches of the glory of his inheritance in the Saints, Ephes. 1. 17, which none can say, lieth common to all. 7. From this blessed Record it is likewise clear how inseparably these are conjoyned for the Churches conduct within time, the written Word without, and the Spirit within, for opening our eyes to see the Truths that are there: The Law without as the alone Rule and Pattern, and the same Law within as the Transcript bearing both one witness. 8. Is it not clearly seen also, that where reason hath been most refined, and the greatest improvement of mens natural abilities, even there, *The world through wisdom knew not God*, 1 Cor. 1. 21. And none among the Heathens have made greater opposition to the Gospel than such. Nor can an instance be given of any one among all those, who by this Light, or by the furthest length gone in a right use of natural abilities, hath ever attained saving-grace, or a discovery of those supernatural Truths revealed to us in the Word: nor could this Light teach Aristotle, that great Naturalist, to know the Worlds having a beginning, or restrain Cato, the greatest Moralist that ever was among the Heathens, from being his own murtherer: For that Scripture John 1. 9.

That is the true light which lightneth every man that cometh into the world, on which they seem so much to build, it is most clear, what is the plain and express sense thereof: That as no true and saving Light is but what must be derived from Jesus Christ ; so is he the alone Original, being truly God, whence every one that cometh into the world, is enlightned also with that Light of Nature and Reason.

Pos. 2. Since this Light which seems to be their alone Bible, and the Scriptures of Truth are incompatible , we find them enforced to disown these as the infallible Rule of Faith and Practice, and to own them but as an *Historical rule only* ; and its Commands are but as Commands from the Letter, which oblige not, but in a silent posture of heart to wait on an inward teaching of this Spirit. A Position, were it once admitted, we might then say the Christian Cause is lost : they who have fallen asleep in Christ are perished, who knew no other way for founding both their Faith and Practice, but on the express Letter of the Word ; yea in what a strange mould should men frame a Religion to themselves, if but once left to such a Rule within, and not that given in the Scripture ? But it's well the Holy Ghost speaking to us there, taught never such Divinity ; but expressly sheweth, i. That such a

rule the Scripture is, as is suited to *make the man of God perfect, and is profitable for Doctrine, Instruction, &c.* 2 Tim. 3. 16.

2. This is the Scriptures record, that in the whole of Religion we must betake our selves *to the Law, and the Testimony*, as the alone rule and measure thereof, Isa. 8. 20: and though strengthening physical power, by which we are enabled to duty, is from the Spirit working by the Word; yet is it sure, that all obliging power thereto is from the Letter of the Word alone: nor is the Spirit without this a moral Rule for our acting now, when the Canon of the Scripture is closed; but to obey we must found this, that it is intimated to us in the Word; and to be strengthened in the inward man, for the same is the immediate work of the Spirit concurring therewith.

3. Is not the Scripture such a Rule as is given to be the sole Judg of all controversies? To whose decision Christ himself refers the greatest question that ever was, whether he be the Son of God or not, *Search the scriptures, for they testifie of me*, Joh. 5. 38.

4. Did ever the Holy Ghost put such a title as this on his own Word to be a Historical Rule and dead Letter only; who so expressly shews, that *faith comes by hearing, and hearing by the word of God*, Rom. 10. 14. as one active mean instrumentally con-

curring with the Spirit to beget the same; and how it is mighty through God for the casting down of strong-holds, and every hight and imagination which exalteth it self against the Lord? But we know, this Honour doth the Spirit of God put thereon, that he still moves, and acts according to the Word, as it moves and acts; nor does he make intercession within the Saints, or utter one groan, but according to the will of God revealed therein, *Rom. 8.26*. But it is indeed not strange, that to a dead Heart this is as a dead Letter; and such who under a judicial stroke of induration have a Bar drawn betwixt them and the power of the Word.

5. Can these possibly find another rule for tryal of the Spirits, whether they are of God, but by the written Word, and to know that it is not the Devil in *Samuels* appearance they have met with, who is not now to learn that Art of transforming himself into an Angel of Light: Since it is so clear, there is the spirit of the word, *1 Cor. 2. 12.* and a spirit which rules in the hearts of the children of disobedience, *Eph. 2. 2.* a living spirit, *1 Kings 22. 22.* and a spirit of error and delusion, *1 John 4. 6?* And is it not too known, so as the world cannot be in the dark here, How an enthusiastick spirit leaving the Scripture, hath licensed some to such abominations as the Heathens would

would abhor, and from a pretended impulse, *bath the brother killed the brother?*

Pos. 3. However they seem to own the appearance of Christ in the flesh, yet nothing can be more clear from most of their Writings, than how expressly *they turn the History of the Gospel, and the incarnation, death, and resurrection of Christ into a mere dispensation and allegory*; and upon the matter deny Jesus Christ as a distinct person without us, and a Being saved by him who died at *Jerusalem*, holding forth such a view and pourtrainture of the blessed Redeemer of the Church, as must leave the world in a muse how to take hold upon any Reality of the Gospel, or to find Jesus Christ, but in some airy, abstract, and mystick notion of the Light and Spirit within every one, which they thus confound as reciprocal terms: A design by which I may say, Satan does at no ordinary and common rate essay to ruine the Truth, whilst by some high pretences to the Spirit he seeks to make us part with the express Letter of the Word. 2. He doth thus essay to shake Christians at the root, and in the great foundation of their faith, by putting the Gospel in such a dress as may put it beyond all possible understanding to know the same, or on what solid reality they can found their soul. 3. Thus doth

he in a special way attempt to darken that great and most desirable mystery that ever was revealed to men, the Incarnation of the Son of God, that he is assuredly Man, and this no Allegory: (O ! blessed he in whom the fulness of the God-head dwells bodily) as though it were some low and carnal dispensation, to know Christ and him crucified, but as he is within. But it's sure, if any reality be in the Christian Faith, and the whole mystery of Godliness no delusion, the Christian Church will never debate, 1. That it is the same Jesus who is preached unto the Gentiles, believed on in the world, that is received up into Glory, 1 Tim. 3. 16. and the connexion there indissoluble: nor can another true conception of him be possible, than what the Scripture hath given. 2. It is sure, the literal sense of the Word is no new distinct sense from the spiritual, though by a different Light, and evidence understood; and this great Truth, *That Jesus the Son of Mary is the Saviour of the World*, revealed within by the Spirit, doth found no other objective Christ, nor hath any different sense from what is objected to us in the Letter; but is the very same, though seen with another Light, and irradiation thereof on the Soul. 3. We know there was no dispensation, nor Allegory meant, Acts 5. 30. *The God* of

of our Fathers bath raised up Jesus, whom you hanged on a tree; him bath God exalted to be a Prince, and Saviour; and that we must seek him elsewhere than within, even he whom the Heavens must contain, till the time of the restitution of all things. 4. We have sure warrant to say, let him be accursed, though an Angel from Heaven should come to give another account of Jesus Christ, than what we have in the Scripture; and that this is he, 1. Who was the Faith of the ancient Church, to whom all the types, and shadows under the Law did so expressly relate, concerning whom the Prophets did diligently enquire, searching to what, or what manner of time, the Spirit in them did point, concerning his being revealed to the World, and the precise time set thereto. 2. He who bath passed into the Heavens, Jesus the Son of God, and is still there the glorious Object of our Faith and Worship. 3. He who surely was wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was on him, and by his stripes are we healed, Isa. 53. 5. O blessed, and unexpressibly sweet Truth! that we know to be no notion or allegory; and that all these Sin-offerings and sacrifices under the Law, pointing at this, were not the true Victim offered to God, but had a discernible respect to that one great propitiatory

tiatory sacrifice now offered up for the Sins of the people. 4. It was in truth, and an undoubted reality, that *Thomas* knew a Christ without, when his Master gave him leave to put his hand in his side ; and when his Disciples beheld his Being taken up into Heaven, whilst a cloud received him out of their sight ; even the same Jesus who shall in like manner come again at the last day. We know there is an unexpressibly near and spiritual Union betwixt Christ and his People here, which is undoubtedly sure ; and that as he is truly revealed within, so he leaves a resemblance of himself on the soul, such as neither the World, nor the Powers of darkness can ever put a counterfeit in his room ; but such is this Union, as his body here upon the earth, doth still know her head to be in heaven, at the right hand of God, rejoicing in hope of that day, when they shall be translated to that blessed place where he is, to see, and for ever wonder at that inconceiveable mystery of the glorious God-head dwelling bodily in the man Christ.

Pos. 4. This also is a part of the known Doctrine of the *Quakers*, *That by no righteousness without us, which Christ hath fulfilled in his person, we are justified, but by a righteousness wrought within ; and that there is no truth in Christ's Satisfaction to justice, for the sins of the*

the Elect: but in this they are not alone, nor is it strange, that in all times, now under the new Testament, men have been acted forth in a high degree of opposition to this head of the Imputed Righteousness of Christ, even beyond other Scripture-truths; and that so great an assault is made to poyson this Fountain, when of such import to the Church, as it may be called *articulus stantis & cadentis ecclesie*. But I must say, in this the Quakers seem to have taken the most effectual way, and have the advantage of others who own the same Doctrine with them, that they first essay to depress the credit and authority of the Scripture, without which their Cause is lost, since nothing possibly can be more express and clear than it is there; 1. That our high Priest hath entred into the holy Places, having obtained eternal Redemption for us, *Heb. 9. 12.* and is *that sacrifice, which being offered without spot to God pacifies all*, whose blood alone could silence that cry that sin hath for vengeance, *having nailed that hand-writing of ordinances which was against us, and contrary to us, to his cross, Col. 2. 14.* and hath redeemed us from the curse of the law, being made *a curse for us, Gal. 3. 13.* 2. Is it possibly conceivable, if our sin was imputed to Jesus Christ as the Surety, and on him all our iniquities were laid; but there must be

be an imputation of his Righteousness to us, and if the Debtor be acquitted by the Cautioners payment, and the fruit of Christ's Satisfaction at all redound to us, that it must needs be by Imputation of the same? Now it is clear, thus the Scripture reasons; yea, I may say, with such a plainness as it is strange men can be in the dark here, without making it their choice. *He was made sin for us, who knew no sin, that we might be made the righteousness of God in him, 1 Cor. 5. 20, 21.* and having fulfilled all Righteousness, and so fully satisfied the Law, as Surety in our stead, as a common person representing the whole elect Church; Must it not undeniably acquit those at the hand of Justice, and be accounted theirs, who were then thus represented, and judicially one with him? 3. We know the Scriptures shew one great end of that blessed contrivance, into which the Angels with wonder desire to look, is not only to manifest grace, but to *declare the righteousness of God, that he is just, and the justifier of them that believe, Rom. 3. 20.* And no way could ever have been conceived like this, to make these two shine forth together in one and the same work, or how the Law and Justice could have had such satisfaction as by this blessed Surety, who at once, and to the full, hath satisfied, beyond all that the united

united Obedience of Angels, and Men, though extended, and multiplied to Eternity, could ever have done. 4. Nor is it possible to suppose how works should be concourses with Faith in the Justification of a Sinner ; since this acts only instrumentally, as the hand embracing that inestimable jewel of the Righteousness of Jesus Christ, as having a peculiar intrinsick aptitude, and fitness beyond all the Graces of the Spirit, for applying him to the soul. 5. Must not all serious Religion begin first at this great Truth of an imputed Righteousness, since no access can be to perform new Obedience, till we have got once from under the curse of the Law, and be found that in another which we are not in our selves. It is a blessed and inseparable tye, by which these are conjoined in the Scripture, which none may essay to divide, but upon that dreadful penalty of being shut out of all possible right, or claim thereto ; that Christ is made over to be both our Righteousness and Sanctification ; yet so as the alone weight of our peace and acceptation with God must still lye on what Jesus Christ hath done for, and not what he hath wrought in us, but as it is an assured evidence of the former ; our Faith being thus made discernable, and justified by works.

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opposition to the Doctrine of Grace as is this day in the World, and to that unexpressibly sweet, and excellent Truth of the Righteousness of the Gospel; the clear breaking up of which Light in these last times, hath been as life from the dead to the Church, after a long and dark night of Antichristianism had gone before to obscure it. It is clear, the Holy Ghost hath indissolubly conjoyned our being justified by faith, and having peace with God through Jesus Christ, *Rom. 5. 1.* And in this, I can attest such as ever knew the sensible intimation of pardon, and what it is to have a spirit broken and wounded under the sense of sin, put under the hand of the great physician, and a solid cure thereunto; if this ever came in another way than by some clear, warming discovery, and sensible application of the Righteousness of Christ; and that the alone sure, and effectual way to heal, is by applying his blood, and laying that blessed propitiatory sacrifice as a salve thereto. But oh! what another thing is the power and efficacy of the Truth on the soul, than can be expressed in some scholastick notions about it? such as brings a demonstration of its certainty to those who know it indeed, that all the disputers of the World could never answer; yea I must say, if a possibility could be for such a choice, as

to carry Heaven by works of our own, I should think it a sad evidence of those, whose heart did not warrant them to witness, that no choige could be to them here; but to this alone blessed way of being saved by the Righteousness of Jesus Christ, doth their soul cleave, and 'tis that which gives a more indearing sight of Heaven, in holding the same only of him who hath purchased it for them, and them for it, by his own blood, which shall thus draw forth, and intend their love to the highest pitch for all eternity.

Pos. 5. It is one of their known Tenets, that none *should move in the commandments of a Christian, but by some inward call and motion on their spirit, and that we ought to forbear, where this is wanting*: but it is sure, herein we are taught from the Scripture: 1. To have the command as the rule, and object of our Faith, and not any spiritual disposition; nor is there a restriction thus shewed to the Church, when it so expressly enjoyns, *pray without ceasing, 1 Thes. 5. 17. Trust in him at all times, &c. Psal. 62. 8.* nor gives it any Latitude, to list our obedience upon the want of actual influence. 2. It is clear, moral Commands are perpetually obliging, though the breathings of God, and his immediate assistance be not in our power: *But the wind bloweth where it*

it lifts, John 3. 8. And though it's ever true, that it is in vain for one to rise early, or essay any work without God, *Psal. 127.* 1. Yet this argument should then conclude for the Husbandmans restraining his plowing, and sowing in the season thereof, until he be sure of the Lords joyning his influences with the same; since it's as impossible to sow without the common influence of God, who is the first Cause, as it is to pray in Faith without the special breathings of the Spirit. 3. It is not such Doctrine can darken the undoubted experience of all the Saints, whilst nothing is more known to them than this; what singular advantage they have found in essaying duty under the greatest indisposition and deadnes, and how oft ere they were aware, their spirits, with a blessed surprisal, even to astonishment, have been revived and inlarged. 4. What assurance can men have the next hour, or to morrow, more than in the present time, of the Spirits moving on their souls, or that they shall be thus at a farther advantage, by waiting the call of the Word for duty, until they have some inward call and motion thereto.

Pos. 6. Though these men pretend to own Teachers of their own way, and mould, such as they say are commanded by the eternal

ternal Spirit to that work; yet *do they expressly deny a fixed ministry in the Churc, with a mediate call thereto, or any Scripture-institution thereof.* But I confess, it needs be no wonder, that such, whose great intent is to destroy the City, have the first and foremost thrust at the Watch-men, and that in so strange a manner, their rage and passion should burst out against the faithful Ministers of Jesus Christ, whom by all possible means they seek to withstand in their works; since the more enforcing convictions there are of the Authority of God, and his Power with them, the more does their pain and torment turn them enraged; though in this they are such a sight, and should be to us, as calls for some sad and compassionate resentment, when there seems no access to convince those, who do but express the greatest cruelty against themselves, in making them the But of their wrath and revilings, who before the Lord dare say, they have no other revenge, but how to pluck such out of the fire, and if possible, reclaim their soul from perishing: But who is that Party here, against whom they thus quarrel? sure it is not the Ministry so much as the Scriptures of Truth, in which it's expresswarrant is too clear: and there's no possible access to debate. 1. That such a marvelous erection of the Church as

a politick body is undeniably there shewed, with its peculiar offices and service, and a fixed Ministry thereto. 2. That this Ministry given by Jesus Christ is a perpetual standing ordinance in his house to the end of the world, *Matt. 28. 20. Ephes. 4. 11, 12.* 3. That it lyeth not common, but hath a peculiar guard, and hedge set about the same, *For no man taketh this honour to himself, but he that is called thereto as Aaron, Heb. 5. 4.* And what this calling was, is told us in the first verse, that *he was taken from among men, and ordained for men, in things pertaining to God.* 4. Not only is this Ministry, and it's perpetual use held forth, but we see also a mediate call thereunto by the Church, *2 Tim. 2. 2. The things thou hast heard of me before many witnesses, the same commit thou to faithful men who may be able to teach others.* Where not only the calling Authority, and Power is express, but a necessary cognition by the Church of the fitness and qualification of those who should be set apart to that work. 5. I must here add, since there is no possible access to deny that convincing seal, which in all ages Christ hath put to this Ministry, that they so much revile, I may say, without giving a lye to the Holy Ghost: In these marvelous effects it hath had on the World, to save them who believe, which

which a Divine immediate power accompanying the same, could only effectuate; and how? by the simplicity of the Gospel, and foolishness of Preaching, have the most savage and rude been tamed; the Conscience of the most daring and stubborn Enemies of the Truth forced to tremble under the conviction of an Authority more than humane join'd with it; yea, which none can debate, by this way was the Pagan-World turned Christian.

Pos. 7. It is known at what rate they disown, and revile those great Scripture-Ordinances of *Baptism*, *the Lords Supper*, *the Observation of the Sabbath*, and *reading, or bearing of the Word preached*, as being carnal, and Commands of the Letter: In which, I confess, the Devil knows his game, and could have taught no more effectual way to gain Proselytes, than by such a mould of Religion suited, and pleasing to the flesh: but they must not think it strange, 1. That their Bible is no guide to us, I mean the Light within, so much cried up as a sufficient Rule; and when the Holy Ghost prefers the Scripture as more sure, even to an immediate voice from Heaven, That the Christian Church gives it a preference to any voice that can speak within the Soul. 2. I am sure, it cannot be known, why Christians should part with those Ordinances

ces enjoyned by the express Authority of the great Law-giver, upon such unquestionably moral and perpetual grounds, and not part with the whole Scripture of God also. 3. Why do they not also lay aside those ancient Ordinances of eating, and drinking as carnal? I am far from intending a jest here upon so serious a subject; but does the enforcing necessity to keep up their natural Life, let them know the perpetual use of the same as a duty? and is there not a sure ground to know that none can be a Christian in earnest without an indispensible necessity of those blessed Ordinances of the Gospel, for their spiritual life; to keep close by the foot-steps of the Flock, and to feed among the shepherds Tents, by reading and hearing of the Word, a spiritual observance of the Sabbath, and that great sealing Ordinance of the Lords Supper? Nor know we another way of getting beyond those Ordinances but one of two, a being safe landed, through grace, in Heaven, even there where no Temple is; or a judicial arrest, from the Lord, of Induration, which may be truly said to be an entering into the very Suburbs of Hell, even in this life.

Pos. 8. Such is the Doctrine of this Party, as expressly owns *a perfection in this life to be attained*; in which if they intend only *a per-*

a perfection in kind, which is indispensably necessary to the lowest size of a Christian, or a being perfectly justified, and compleat in Christ, we believe the same also: but since they have no reserved sense here, nor hide their intent and meaning, that a perfect freedom from sin is in this life to be attained, I must then ask, 1. To which of all the Saints in the Scripture will they turn? Who knew ever such a thing? sure not to *Moses*, unto whom the glorious God spake face to face; not to that beloved Disciple, who leaned on Christs bosom; not to him who was caught up into the third Heaven; whose sore wrestlings, and groans under a body of Death are to this day on publick Record, in the Church.

2. Did the Church know any such thing in *Isaiah's* time? But *we are all as an unclean thing, and all our righteousness is as filthy rags*, Isa. 64. 6. or in those pure Primitive times of the Christian-Church, if *we say we have no sin, we deceive our selves, and make God a liar*, 1 Joh. 1. 8.

3. Why are such observable failings recorded in Scripture of those to whom the Holy Ghost did bear that witness, that they were perfect in their generation, such as *Noah and Job*? Is it not to shew what perfection that is which the greatest of the Saints can attain here? 4. Nothing is

more clear from the known experience of the Saints than this, that the greatest Hights in Christianity have still kept them most low, under the humbling sense of a Body of Death, and that contrariety between the flesh and the spirit, which doth never cease, until Death once decide that strife: but were any such thing attainable here, I am sure, none more visibly contradict its Truth, than this Party, and are at a greater disadvantage to pretend thereto, except wrath, passion, reviling of others, in the most reproachable scurrilous terms that can be exprest, be some part of the perfection they mean.

Pos. 9. It is their professed Doctrine, that *the soul is a part of the essence of God without beginning and infinite*: A strange Position, that the Heathens, whose sole guide was the Light of Nature, in their search of the souls Original could have no confidence to own; though these things we know to be undeniably clear, 1. That the soul of Man is one of the rarest pieces of the Creation of God. 2. That in its frame it is a simple, immaterial, and active substance, which is not compounded of Principles, and therefore can be resolved into none. 3. That the soul hath no cause of Corruption from any opposition of contraries,

traries, as the body hath, through the prevalence of heat or cold: but to assert its being infinite, and without beginning, is a blasphemy almost beyond President, even among those whom the Devil hath most visibly acted forth against the Truth; since,

1. This is the incommunicable propriety of the glorious God alone, from whom, and for whom are all things.
2. This does deny the Creation of Man, of whom the soul is the noblest part; for to be created, and infinite imply the greatest contradiction, and are terms incompatible.
3. Thus a part of the essence of God should go to Hell, and the souls of the damned there must have the same Prerogative with the great former of all things, to have had a duration without beginning. I confess, this Principle, as most of their Doctrine, is such as might make them *Quakers* in earnest, and cause their Conscience to tremble with horror and amazement, if upon any serious reflection they could see how sad a subject the Truth of an immortal soul, and its being for ever, is to such whom the Devil hath so far got under his Command and Power, as those visibly are at this day.

Pos. 10. This they professedly own also, *That not the same individual body is raised again, which is laid in the dust: but there*

is a change thereof in substance, as well as in qualities; which is no new opinion, but what was the Heresie of the *Marcionites*, and the *Valentinians* of old: but according to the Scripture it is clear, 1. That there shall be a transforming of those vile bodies at the resurrection, to be fashioned after the glorious body of Christ, *Phil. 3. 21.* and no forming of a new one, which could not possibly be understood, if the same numerical body should not be raised; and that this change here is but in qualities, not in substance. 2. If the resurrection of the Saints be conformable to the resurrection of Christ, then must it be the very same numerical body, that is raised up from the dead, and not another. 3. This was not *Job's* testimony only, but the Holy Ghost's speaking in the Scripture to us, what was his assured hope herein, that *though worms destroy this body, yet in his flesh should he see God, whom he should see for himself, and his eyes behold, and not another, Job 19. 26, 27.* 4. We may humbly adventure to say, it is suitable to the holy and unspotted Righteousness of God, that the same very body which did accompany the soul here in the pain and labour of duty, and under much tribulation for the Truth, should be its companion in Glory; that those who strove together, and run in one race, should be

be both interested in the same crown and reward; and the same body also, which was the souls Organ and Co-partner with it, in committing of sin, should partake also of that punishment after the resurrection.

One thing farther I must here add, in which they seek to make themselves remarkable to the World, by these *austere appearances of Mortification and strictness*, *in denying all civil respects to others*, which they seem to intend as a visible badge of their profession; but if this be a matter of such weight, whereon serious Religion and Mortification to the flesh leans so much, as they would have us believe; it is then clear, 1. That the Popish-Capuchins, and Mahumetan-Devices, to whom this way hath so visible a resemblance, can sufficiently pretend to, and contend for a preference. 2. Then the Christian Church must take a new Copy, and have no regard to the Example, and deport of the Saints this way in Scripture; such as *Nathan* the Prophet, of whom the Holy Ghost records, when he came in to the King, *he bowed himself to the very ground*, 1 Kings 1. 23. Or the Apostle *Paul* in his expressing himself to *Festus* and *Agrippa*, Acts 26. 25. Or *Luke* the Evangelist in the designation he hath of *Theophilus*, Luke 1. 31. 3. If a conformity to this mode and way, must be

an essential requisite to Religion, we must quit the Scripture-Rule also, *Lev. 19. 32.* *Thou shalt rise up before the hoary head, and honour the face of the old man;* the reason of which Precept is undeniably moral, and founded upon immutable grounds; and that *Rom. 13. 7.* *Give honour to whom honour is due:* nor does this suit the Apostles Rule, and practice in things indifferent, *I was all things to all, that I might gain some;* which would be far from denying an humane civil deport to others, where this might be gaining. 4. But oh! what amazing confidence is this, for those who find it easie to turn the great Realities of the Gospel, and most express institutions of the Word, into a shadow and allegory, yet to lay such a stress of duty on an outward gesture? Do they think the World is such as they may impose upon it what they please; and hath so far lost reason, though there were no sense of Religion, as not to discern such an imposture?

S E C T. III.

Having touched a little the most concerning Tenets, which these great adversaries of Jesus Christ, and his Truth, do publick own in their Doctrine; we would

would in the second place seriously consider, what so strange and amazing an attempt against the Truth can mean, or what these possibly intend, except they have concluded the Christian World to be turned wholly Atheistical, and to have so far lost all Sense and Impression of Truth, as that they need not hide their design to perswade men to quit Religion and Reason at once; whilst with so strange a confidence they own, yea thus in the open Light, dare offer such an assault to the Church.

1. To give up at once the whole of Christian Religion and quit that good and old way, wherein since *Abel* the Righteous, and *Enoch* who walked with God, it is so clear the Patriarchs, Prophets, and Apostles, yea the whole race of the Saints have to this day walked, to come over, and embrace a way, that if no other were known for Religion in the World, it might give Atheism some warrant to judg there were none at all. What have we to leave to posterity so precious as the Truth? or what can any other gain, and advantage amount to, if this be lost? And why did such an innumerable company of Martyrs, on whom the Spirit of God, and of Glory was seen to rest, seal it with their blood? Was it not to stand in defence of the Gospel, and of these Truths which they so visibly oppose?

2. And

2. And is the Night so dark, as such a Party dare come forth, to have us believe there hath been no true Church in the World, but since these twenty or thirty years past (except what hath its rise from *John of Leyden, Thomas Muntzer, &c.* whose steps, in most of their Doctrine they seem to follow) ; yea that the great substantials of Christian Religion, until now, have been but some imposture or mistaken thing ; and all such, who were the excellent of the Earth in their time, who expressly owned the same Doctrine, and died in the Faith thereof, which the Protestant Church doth at this day, as can be unanswerably demonstrated, have been but false witnesses against God ? for however they may seek to shift this, by undeniable Consequence it must follow, either *Quakerism* is a horrid Imposture, or the Truth, and way of God hath not been found out till now, and the Church both under the old and new Testament hath steered her Course by a wrong compass, in taking the Scripture for her Rule.

3. Is all sight of the Truth so far lost as that it should be easie for some to come forth, and impose upon the World a new Bible, a new Guide to follow, which every one may find within himself, to persuade us to build on another Foundation than that of the Prophets and Apostles, Jesus

sus Christ himself being the chief corner-stone, *Ephes. 2. 20*? Yea thus put in our hand, instead of the great Realities of the Gospel, a new device, and mould of their own framing? Or do they think their Authority such as is enough to patronize a Doctrine, that gives an express lie to the God of Truth in the most clear discoveries of his Word.

4. It may seem a strange and amazing assault, to obtrude a way of Religion, in the face of the Christian Church, in so manifest a contradiction to the whole experience of the Saints, and that seal, which in all ages they have put to this Truth, that the Scripture is the Power of God to Salvation; and is that mean whereby he maketh the simple wise, that it is the very way whereby Jesus Christ keepeth intercourse with his Church here on Earth; and such as no line, nor tittle thereof did ever deceive any that adventured on the same. This we are sure, is, and hath been, the Testimony of the followers of the Truth, ever since that great Trust of the Oracles of God was committed to the Church, which they have put in their Testament, and with their dying breath have owned; how oft in this blessed way of the Word hath the Lord sealed their instruction, whilst under sad and dark plunging, yea thus hath made Life, Power, and

and enlivening Influences, even to the melting of their heart, break up when under their greatest deadness ?

5. It is a strange attempt, and seems a new essay the Devil intends to try in acting forth a Party not to dispute the Scripture, and Christian Faith out of the World, but to brawl it away in an unusual manner of reviling, as if they would out-cry the Truth with a continued flood of noise and reproach; whilst they know there is no serious and sober Christian, but under the Awe of God, is restrained from answering them at their rate. But yet for answer, here is nothing needs seem strange, when we see, 1. How hard it is to fix in such a way as error and delusion, or find land, when men once are carried off the Truth, and do lanch out into that horrid gulf of error; *but seducers must wax worse and worse*, 2 Tim. 3. 13. 2. How in all times it may be discernable, that a delusion is a turning men judicially mad, and their deliberate acting to deceive others, hath the very same effect on themselves; nor is it strange such a remarkable stir and noise is mad: by the Spirit of Error which thus rages, when at this day let loose, knowing his time is short: and that such an hour of the Power of darkness doth but go before some great and remarkable restraint, yea that this is near; for which

which with an assured hope upon that blessed Warrant, and Security of the Scriptures of Truth we wait and believe.

S E C T. VI.

IN pursuance of this subject, whilst such a darkness is over the Churches of Christ, and the very Foundations like to be shaken; It should be this day a serious call for our enquiry, what solid Improvement might be made of such a Tryal in this strange appearance, and growth now of *Quakerism* for clearing of the Holy and unspotted way of the Lord, and our being farther strengthened in the Faith; since it is sure, that nothing is here before our eyes, but what brings a convincing Seal therewith to the Truth, and may be an antidote against its own poyson; if we but consider,

1. That the necessity of Day and Night, and of the Ordinances of Heaven, to continue as they are, is not more clear from the Truth of the Word, than that *Heresies must be in the Church, that such as are approved may be made manifest,* 1 Cor. 11. 10. And if these were not, the Scriptures would

would want an undoubted witness of its Truth and Certainty.

2. That it is undeniably clear, this is the very time and season of bringing forth those monstrous Births in the World, according to the Scripture-Prophecies thereof; for the Spirit speaketh expressly to the latter times, **1 Tim. 4. 1.** and gives warning, that this will be one of the special and greatest Tryals of the Christian Church, whereof the Old Testament doth make but little mention: yea thus it may be understood, why such a Party now must have some blacker dye, and a singular edition of grossness, beyond all that have gone before, as suiting to a greater Light, and more flourishing times of the Church, than former ages have known.

3. Is there not advantage here, for being more confirmed in the good ways of the Lord, that no such length the Principles of this adversary come, and there's nothing so horrid and amazing in their Doctrine, which in the Scripture hath not been foretold; such as *damnable Heresies*, even denying the Lord that bought them, **2 Pet. 2. 1.** even such as tend not to darken the Truth only, or a building hay and stubble on this Foundation, but most visibly raze the same?

4. It should be for our strengthening al-
so

so in the Truth, that nothing is so strange in this marvelous depth of error and delusion, as to the way and manner of its spreading in the Church, but what hath been foretold by the Holy Ghost ; to be brought in *privily*, by subtle insinuation, and a sowing of these tares while men sleep; yea how such shall make merchandize of their souls, for in nothing more is the slight of men, and cunning craftiness whereby they lye in wait to deceive, known to the World, than in this Trade which seducers drive, to turn those they converse with from that simplicity which is in Christ: but as thus Error in its first approaches knows how to take on a cover; Is it not seen also where once this is aloft, and delusion drunk in, with what discernable fury and violence such are then driven : so as all **may** know what mean *these clouds* (which the Apostle speaks of) *carried about with a tempest*, 2 Pet. 2. 17. which are then hurried by a judicial stroke, and can find no fixing ?

5. This one thing, I confess, seems astonishing, and that whereat some pretend most advantage for their stumbling at the way of God, to see at what rate such have walked under a profession of godliness, not only as to Light, but with a convincing evidence of their being serious and tender

tender therein, who at last to the amazement of the World have fallen into a visible Apostacy from the Faith, so as to come even to that dreadful length therein of being *Quakers*; yea thus may seem to bring in question that great Truth of the perseverance of the Saints. But it's well we have the Scripture to go to, and know what this means, whilst nothing here is such as does not convincingly answer to what is expressly shewed us there, and should confirm more than shake; if we consider, 1. Though it is true that Heresie, as other works of the flesh, may be consistent with a regenerate estate; yet is it impossible for the Elect to be deceived into a falling from the Faith, without some gracious recovery, as is shewed *Matt. 24.* But we know this way is the purpose of God made effectual, concerning all he hath from Eternity predestinate to life, as is express from Scripture, *2 Thes. 2. 13.* That they are chosen to Salvation, *through sanctification of the spirit, and belief of the truth,* though the evidence of this recovery in some, where it hath been in Truth, may be but little discernable to others: The Lord so disposing in his infinite Wisdom, that his People may be taught an alone remembrance on the Word, even when his Works seems to jutle therewith. 2. We know

know no such length in profession of the Truth, from which any have fallen through the prevalence of Error, can go beyond those who after they have escaped the pollutions of the World through the Knowledg of the Lord and Saviour Jesus Christ, are yet again intangled therein, and overcome, 2 Pet. 2. 20. or beyond those degrees of Conviction, and common Illumination, that may even have some transient taste of the good Word of God, and of the Powers of the World to come, Heb. 6. 5, 6. To which the Apostle shews some may come, even that length by a temporary Work of the Spirit, who have yet fallen into a most dreadful Apostacy from the Truth, and opposition thereto, with the greatest hight of malice; in both which Scriptures may be seen, that it is such an Apostacy there meant, as follows upon the prevalence of Error and Delusion. 3. With what marvelous plainness doth the Holy Ghost in the Word speak to this Case, that we may know what it means, and have no cause for stumbling, when it shall become the Churches Tryal, as we see Mat. 13. 5. in that seed which fell upon stony places, where it had not much earth, and forthwith sprung up, because it had no depthness of earth; but when the Sun was up, was scorched, and because they had no

root, withered : a Truth, I may say, is not more express in the Scripture, when we read it with our eyes, than its ratification in after-times in the Church hath oft been on many a sad instance, such as after their being enlightned have sprung up, yea *forthwith*, with a hasty growth, and too early appearance, but no solid growing to the root ; yet such, as for a time have most remarkably seemed to out-run those who had in Truth received the ingrafted word, by a more forward profession, than whom none have been a fadder sight to the generation they lived in, and by as remarkable a withering, have too visibly witnessed the want of root ; in which I must say, and with some confidence appeal to any serious discerners of the time about this remark, if in such who have most observably fallen from the Truth, and plunged into that gulf of Error, some precious evidence hath not been of such springing up *forthwith*, and hasty appearance in profession of the Truth, that hath taken the growth more to the blossom, than to any sure founding under the sense of their sinful, and lost estate by Nature.

6. This also seems strange, and may be shaking to some ; How tenacious and violent such usually are found in this way, even when

when silenced with the clearest discoveries of the Truth : so as it is rare almost in an age to find an instance of one, who after some observable Hight of Illumination beyond others hath ever found a recovery, or shown their returning by repentance after he hath thus fallen into damnable Heresies, as the Apostle terms them. But is not here also a convincing and marvelous seal to the Scripture ; if men will but seriously read what is so clear, 2 Pet. 2. 20. and that *Heb.* 6. How dreadful an arrest, thus in the Holy Judgment of God, is put on this kind of Apostacy, even beyond the most gross falling away from the Truth in practice, which should cause fear to all that stand, and do yet retain their stedfastness ? Yea is not the reason of this there also held forth, that it is a putting the Son of God to open shame, and so direct a doing despite to the Holy Ghost, in counteracting his Workings and Discoveries once put forth in the soul ? For my self, I must confess, nothing in those times I have found more shaking (who before a higher Judg than Men, have some confidence to say, The greatest joy I have upon Earth, is to know that assuredly the Lord is God, and the certainty of his Truth) : But I must here also profess, how in this I have found cause for being more confirmed, yea with admiration

tion to consider, How many ages past, such things have been foretold ; what sore assaults the spirit of Error and Delusion should give the Church, with so express circumstantiating of this Tryal, in its whole frame, conveyance, and manner of appearance, as hath been seen in the Event, and at this day before our eyes, which by the Holy Ghost only could be revealed to the Church, and could never have been supposed, or entred into mens thoughts at a distance.

S E C T. V.

A Fourth particular that calleth for some serious enquiry upon this subject, is what should be the grounds of so strange and prodigious a contagion of this way of the *Quakers*, as is at this day in the Church, whose Doctrine and Principles are such as the very recital thereof might be judged a sufficient antidote against its own poysion ; yea this after such clear and bright times of the Gospel : but here none needs be in the dark, if these things were seriously considered.

i. That

1. That where a form of Knowledg, and mens receiving of the Truth, but not in Love, comes some great length in the Church, there is then cause to fear, and foresee some remarkable flood of Error, and Delusion to follow; for in this the Scripture is express, *2 Tim. 2. 10.* and lets us see how nothing does more ripen the harvest, to make the field white for the spirit of Error's putting in his Sickle, than most solemn times of the brightness of the Gospel, if no suitable fruit be found thereof. Light is one of the greatest Talents of the Church, that must bring either some remarkable gain, or loss with it: nor need any wonder, seduction from the Truth bear some blacker dye now in those days, and have a more singular addition of grossness, even beyond all former times; since thus the Stroke and Judgment must keep proportion to a further degree of the Churches Exaltation, and more clear discoveries of the Truth, than former ages have known.

2. As the formentioned culpable, and provoking cause may at this day be discernable to all, should the Holy Judgment of the Lord inflicted thereupon, be strange to us in a visible Tradition, and giving up such a Party unto strong Delusion, with a withholding of the very exercise of their

Reason and Judgment, that they do not see the Light, when it is most clearly shining forth before them; since this a convincing seal also to that Scripture, *2 Thes. 2. 10.* I confess, it is one of the marvelous things of God, and of the greatest depths of his Judgment, whereby he makes himself known in the Earth, yea such as may enforce on Atheists the conviction of a Deity, and that Dominion which the Holy God exercises over the soul; but such as ~~none~~ can pretend cause for stumbling, where his unspotted righteousness doth so clearly shine forth on these grounds: 1. That so immediate a stroke, and judicial arrest in delivering one over to the Power of this Plague, is not inflicted, but where some choice and consent hath gone before, and is the very execution of that sentence from the Lord, *Rev. 22. 21.* *He which is unjust, let him be unjust still: and he which is filthy, let him be filthy still.* 2. Since the greatest contempt of God, which any can witness, is a not receiving the Truth when clearly offered; should it be strange, if that which is certainly one of the greatest strokes of God upon men, answer thereto, by giving up their Reason and Judgment to such strong delusion? 3. If the Heathen, who did not glorifie God with the Light of Nature, were in his Righteousness given up

up to a reprobate mind, to do that which was inconvenient, and morally absurd, *Rom. 1. 26.* Need we then be in the dark if those who dishonour God under the revealed Light of the Scripture, be given up to such spiritual wickedness, as to believe Error, and lies for the Truth ? 4. Nor should any wonder to see what confidence this Party now pretends to in their way, and though under so sad a stroke of obduracy, that may be seen by all others, yet how little it is felt by themselves, since the want of Light and feeling is a part of that disease, and is a Judgment which walks in the dark, and gives the sorest wound when the pain is least felt ; Men being thus judicially bound over, as under chains in the prison, that they cannot once stir, until the last stroke be given.

3. When a previous disposition, and tendency amongst many, to stumble at the way of the Lord, is so manifest, this day, through the Church ; should their be cause to wonder, though it quickly Land here ? These things being considered, 1. That the motion is then down the hill, where it is not easie to stand ; and instead of a humble serious enquiry after the Truth, under an awful Impression of God, whose word it is, such are upon another sent, how to oppose the Truth against it self,

and have it made subservient to their By-
ass. 2. The ground then needs not be
prepared for this seed ; there is so much
within to make its entry, and acceptance
easie, (for a snare enters not without a call) ;
but where such an imposioned Nature is,
it must needs seek to strengthen it self by
bringing in things suitable, yea, can suck
that poysn of Error out of those Truths,
that would seem the most proper antidote
against it. 3. It is then men do insensibly
wear at a distance from under these former
Impressions which once they had of duty,
and of the way of the Lord ; so as ere they
be aware, then Judgment is determined by
a judicial stroke to what was before their
desire ; things representing themselves suit-
ably to that predominant humor which is
within : yea it may be too clear, as a dis-
position to stumble takes root in the soul,
How passion and sensual lusts get ground,
which as the Apostle shews, cannot endure
sound Doctrine, or a being searched by the
word ? 2 Tim. 4. 3. But thus are unawares
sucked up into this gulf and whirl-pit of
some predominant lust that leads them cap-
tive at its pleasure.

4. A not keeping that distance from this
contagion, which the Holy Ghost expressly
requires, hath given too visible a rise to the
falling off of many to this horrid way of
the

the Quakers ; nor should this be strange to any : Why, thus the Lord is provoked to desert and leave such to themselves, who do so far adventure out of his way ; when it is so clear, 1. How express the command is not *to receive such into their house*, or give them a friendly salute, *as they would not be partakers of their evil deeds*, Tit. 3. 10. 2 Joh. 10. but should be rejected as men void of, and enemies to the Truth, whose words eat like a gangrene. 2. That this is a peculiar mean of the Lord appointed for their reclaiming, to keep such a distance as may witness that abhorrence, and holy indignation, which the Zeal of God should have at such a Party, so as they may be ashamed ; for it is sure, Error and Heresies would soon dye of themselves, if they got not free vent, and too favourable a countenance from others. 3. Where men will pass over those bounds the Lord hath set in his holy Word, by an unnecessary converse with seducers from the Truth ; Is it strange, though the Devil have them at such advantage, since he finds them on his own ground ? And I doubt not, upon serious enquiry, but it might be easie to find the first rise, and occasion of most that are infected with this plague, hath been upon a familiar and intimate converse with such a Party : as one had influence I may here mention

tion of a young man in this Countrey, who would adventure on going abroad by Sea in a Ship, when the Master of it was a *Quaker*, having then no respect to that way: but upon some familiar converse, when he had so far put himself out of Gods Protection, was quickly drawn, first to a listening, and then a liking of those Principles, until he had fully drunk in that poyson, which was the account he himself gave of the first rise of such a change.

5. A fifth ground why *Quakerism* should in so strange a manner be at this day contagious, is its discernable suiting to the Principles of the World, and that inbred Enmity that is by Nature in men against the way of God. When thus they are taught that all days are alike, and no need of outward Teaching, but by the Light within ; yea to cry down the Ministers of Jesus Christ as hirelings, with most of the weighty duties of a Christian, which to them are as an abomination : and when it is thus, can it be strange, How many gross, and visibly profane are carried with this stream, or why the greatest adversaries of godliness are found to pursue those with less heat and aversion of their way, and have more easie suiting therewith, than with the way of the Lord?

6. I must further add to those forementioned grounds, that except men shut their eyes, a most visible discovery of the immediate power and influence of the Devil, and his actual concurrence may be convincing to all who look seriously thereon; when it is so clear, 1. How this change they are under, who once turn that way, hath a rage and fury therewith, in their opposition to the Truth, beyond the ordinary rate of mens natural Enmity thereto; yea that without the least shadow of provocation, they are driven by some violent pressure, and incitement from such an Impulse as they seem to have no freedom in their own motions; but though before, of most discernably calm and sober dispositions, are then acted forth to those strange expressions of railing and reproach, as can leave it under no debate from what spirit they move, and how far they are from that wisdom from above, which is *first pure, and then peaceable.* 2. This strange appearance, and change such are under, who once embrace this way of the *Quakers*, is seen to be by no moral swasion, or conviction suited to a reasonable soul; no receiving of the ingrafted word, or any discernable impress thereof to shew the Laws being written in their heart: but as hath been greatly observed by some, is by a strange rude leap, and

and enthuſiaſtſick impulſe, ſudden and vio-
lent, the Conſcience being made ſound, and
whole before it be lanced, and their falſe
peace broken. 3. It may be clearly ſeen,
whatver Impulſe theſe pretend to for ſuch
a change, that this is from a ſpirit of blaſ-
phemу; even to a denying of Jeſus Christ,
the bleſſed Head and Reſcueſer of the
Church, except as a Principle within; yea
from a lewd and prophanе ſpirit, ſuch as
counteracts Holineſs in hearing, reading of
the Scripture, praying, ſinging of Psalms,
ſanctifying of the Sabbath, the uſe of the
Sacraſments. 4. That it is from ſuch a ſpi-
rit also (whatver pretences they have to
follow a Light within them) as counteracts
the moſt expreſſe diſtates of a natural Con-
ſcience, in theſe notes of diſference, which
by the Light of Nature have in all Nations
been betwixt Man and Man, to a denying
that due reverenſe Children ſhould have to
Parents, Servants to Masters, Subjects to
Magiſtrates. 5. And is it not here moſt diſ-
cernably a ſtrange bewitching of their Judg-
ment and Reaſon, who once fall in with
that Party into ſuch abſurd extravagancies,
both in their Tenets and Practice, as
no reaſon can poſſibly comprehend, but
that it is the very immediate power and
working of Saſan? Whiſt it is ſo clear,
that this is ſuch a Religion and way as
none

none can close therewith, but by ingaging upon these two Principles to forego their Reason and Judgment, and all subjection to the Scripture of God: a Religion which is so far from rendring a reason of the ground thereof, with meekness, to these who ask, that it turns visibly enraged upon the most sober Christian essay for bringing of it to the Light.

S E C T. VI.

TN the fifth place, let us consider on this subject, what might be of most special use to guard and preserve all who profess the Truth against this horrid and spreading contagion, now in these times: for clearing of which some few *Preservatives* I would seriously offer.

1. To live much by Scripture, and have more near intercourse therewith, as that alone rule, without which none can write one line in Religion aright, but according to the same; and is so marvelously suited to enlighten, and take the wayfaring man through all these snares here by the way; so as the whole race of the Saints, since the

be.

beginning to this day, could not possibly have wished it another thing than it is. Oh! what do such part with, that can part with this guide which reveals the whole Counsel of God, and shews us what is good, lovely, and just, gives Law to the inward man, and commands his very thoughts; yea that which the God of Truth hath magnified above all his Names? Sure it is, if such blasphemers knew what converse a serious humble Christian hath oft found this way, with Jesus Christ, and which his soul knows well to be no dream or shadow; they should rather wish their words choaked them in the throat, than to adventure to speak at the rate they usually do. I know this quarrel they have therewith, which *Ahab* had with the Prophet *Micajah*, that it prophesieth sad things to them, and therefore they must hate it, and seek a new Light, because this is their torment; for it's sure, the Scripture, and *Quakerism* are no more compatible to lodg in one heart, than the noon-day and mid-night can meet together; but their appeal herein is cast, for whether they will or not, by this word they must be judged in the day of the Lord.

2. That great Counsel of the Apostle, 2 Tim. 1. 13. I would press on Christians at this day, for *holding fast the form of sound words.*

words, as one great intent of the Scripture, to give the Church a full model, and standard of saving Doctrine, whereon every one may know how he foundeth. Now this great duty is the more pressingly called for in such times, when most satisfie themselves with some loose notions of the Truth, and to know things at random, who seem but little concerned to be stable, and rooted in the faith, so as to know that close contexture, and dependance of the Truths of God in the Scripture ; and how they are linked in the nearest tye and correspondence, as there can be no essay for corrupting of one part, but must have the same tendence against the whole ; yea, thus reach a thrust at the very life and being of Religion. It will be rare to find such as are in earnest for a solid founding on the great Foundation-Truths, and Principles of the Word, and to feed much thereon, to have ever become a prey to delusion and error.

3. A third safe Preservative against this contagion, should be more deep and serious thoughts, How horrid a way this of *Quakerism* is ? And to consider, 1. What the Apostle shews, 2 Pet. 2. 2. that such damnable Heresies bring swift destruction therewith. 2. How hopeless the recovery of such prove, and how rare 'tis to bring

bring them of, who are once Prisoners to an erring Conscience, or to see them either seek or find out a way of escape: these being Trees twice dead pluckt up by the root.

3. The very near approach of this to that sin against the Holy Ghost, where there is a falling once into those destroying Heresies which subvert the Faith, especially where some remarkable work of the Spirit hath gone before to enlighten and convince, as we see *Heb. 6. 4, 6. For it is impossible for those who were once enlightened, if they shall fall away, to renew them again to repentance.* 4. And what an awful Impression should this also have on men, that such as are thus subject, and reject means of conviction, *are condemned of themselves, as the Apostle shews, Tit. 3. 11.* Since they chuse Delusion, and will not hearken to the Truth, thrusting the Word from them, whereby they judg themselves unworthy of eternal life.

4. It should be a singular guard also against this way for Christians to walk humbly, and have such a disposition much their study in these times; while it is so clear, 1. That the most solid, and eminently fixed Christians, in the Church, who have shined most brightly, even to the setting of their Sun, have still been the most humble.

2. That

2. That this is a remark seldom fails, where delusion and error get place, a swelling, and being lift up under much self-confidence and esteem might be visibly seen to go before; nor is it easie to find an instance of a sober, humble professor of the Truth plunged in this gulf: it is a sad mark the Scripture hath set at their door who know not this, *Behold the soul which is lifted up is not upright*, Habbak. 2. 4.

3. I may say there should need no dispute against this horrid way of the *Quakers*, were mens eyes kept more within themselves, and in the humbling sight of a body of Death, under which the choicest of the Saints have been still kept most pressed, yea nothing hath helped them to shine more brightly, and to a transmitting of their remembrance with the most sweet and fragrant favour to after-ages, than this.

5. To attend on the Ministry of the Word, and a close keeping by that Ordinance given by Jesus Christ to the Church, should be found a blessed Preservative against this way; and therefore are they so strictly conjoyned by the Holy Ghost, Eph. 4. 11. & 14. *He gave some Pastors and Teachers, for the perfecting of the Saints, &c. and that we be not henceforth children tossed to and fro*; and it's sure, if men shut

not their eyes, they cannot but behold, that where once any begin to fall off here, there is no standing or getting their ground farther kept, till either Error or Atheism hath made them a prey. This is no personal Interest I plead, but the Ordinance of Jesus Christ, though never more trampled upon by the World than at this day; And I hope, with much confidence it can be said, that many such of the Ministers of Christ yet are, whom *Quakers* do, in the most hateful Terms that can be expressed, Revile as Hirelings, *Baals* Priests, who yet would bear such contempt and opprobry, and a sad outward Lot with much joy, so they might get acceptance for their Work; and as Embassadors of Christ, whose Commission they carry, and can shew his credential Letters for the same, to all with whom the Scripture hath any weight, might find access to drive on that great Interest of Reconciliation betwixt God and Sinners.

SECT.

S E C T. VII.

Now in the close, I shall touch a little the appeal formerly proposed to that very Light within, which this Party of the *Quakers* so much cry up as an infallible Guide, since it cannot possibly be understood another thing than that Tribunal of the Conscience, under the great Judg, set up in every mans Breast; If even before that Light they can stand, without horror and amazement at their own way, and some enforcing conviction of the Truth of those particulars, I attest their Conscience in.

1. If a corrupting of the Affections did not previously concur to corrupt their Judgment; and if this change in their way might not, to their own discerning, be found to begin first in some reigning, and predominant lust. It is sure, the Scripture finds the root of Error and Heresie to be there, *Gal. 5.20.* *1 Tim. 2.19.* And it is easie for the World to see how visible a rise discontent, cross events to their designs about outward things, a begun wearying of the very form of Godliness,

yea some hope and insinuation of advantage from another airth hath in many instances, given to this, and effectually influenced their taking up a lax conception of Religion, and then turning over to such a way.

2. I may here appeal to the Conscience of most who have ingaged with that Party: if they were sincere, and earnest in professing the Truth before they quit it, or knew what it was to be swayed by Principles of their own, with that solid sounding thereon, as they could say, no incitement from example, or the Testimony of others, but the felt Power of the Truth on their soul did influence such a profession: Since it is undeniable, how many from extream leudness, and ere they had any appearance of being Christians, have made this leap over to the *Quakers*; so as it can be no wonder, that they on easie Terms, part with that which they so lightly took up, and never in earnest knew: yea it is notoriously known how some of the chief among them have as an Argument for perswading others to desert the way of the Lord, expressly owned this; that while they were once under the same profession with them, and seemed to be most serious therein, yet 'twas but for a shew only, and they found never any Truth or Reality in this

this way, which is indeed not strange, for they could not find that which they were not then at all seeking after.

3. To that Light within, that they so much pretend to, I must appeal, If they can possibly cast the Judgment and Authority of the Scripture, without having that very Light within to rise up, and witness against them ; and if their Conscience be not wholly struck dead, can deny that witness thereto ; How ? by a clear manifestation of the Truth, it commends it self to the Conscience of every one, as a safe ground whereon to repose their soul ; yea, If it bear not that visible Impress of its Divinity, that all may know how it is framed to correspond with the inward Man, and to judg and exercise a Power over the Conscience, with the most retired thoughts, as well as the Actions of Men.

4. Let the Conscience, and that Light within speak, if Natures Light can be a test and measure of supernatural Revelation ; when, except they do violence thereto, they cannot but know that the greatest Truths of Christianity indispensably necessary to Salvation, yea the whole contrivance of the Gospel, is such as could never possibly have entred into the hearts of

Men, if the Scripture had not revealed the same.

5. Can they, without a contradiction to that very Light within, deny what in all times is made obvious to the view of the World, that irresistible and efficacious Power of the Word accompanied by the Spirit, to be such as converteth the Soul, enlightens the Eyes, and maketh wise the simple ; and what innumerable Instances of real Conversion from the Power of Satan to God, hath in all ages been thus wrought ; in whom it might be evidently seen, that the more vigorous lustre the Power of Holiness in these had, the more close also hath their adherence been to that Doctrine now opposed, and trampled on by the *Quakers*.

6. As they can give no reason for that bitterness, and wrath against those who own the Truth, and from whom they can pretend no personal injury or provocation but for the Truths sake ; let their Conscience also speak, if against any they are thus more stirred than these, where the most convincing appearance of God in his Image shines forth ; yea if they do not more easily comply with them, in whom nothing of serious Religion can be seen, than such, being indeed scorched with that heat that enforces them to rage and blaspheme.

7. Must not their Conscience enforce this conviction upon them, that in the Church of Christ, from which they are gone out, there are still Ministers of the Spirit, and not of the dead Letter and empty sound, and a Ministration of Power and Life found to go along with these blessed Ordinances they so avowedly contemn; yea, that by this Doctrine of the Church they have now quit, the followers of the Truth do in these times, as well as in former ages, receive the Spirit, and know the certainty thereof, that it is the Spirit of Holiness most exactly corresponding with the written Word.

8. Does not that conviction also follow them, though they flee never so fast from it, what burning and shining Lights there have been, and yet are among the Ministers of Christ in these late times, such as were Mighty in the Scriptures, fervent in Spirit, cloathed with the Power and Authority of God, before whose Ministry the most daring and stout-hearted have been made to tremble, than whom none have witnessed more zeal for the Truth, and that Doctrine so much now cryed down by the *Quakers*; yea, how some also of these we have known to have had very extraordinary discoveries, and immediate in-breathings of the Mind of

God, in particular cases, who in this were led by a Scripture-spirit, and in no other path, but in the way of the Word, though by some more singular enforcing Application of the same.

9. Are not such enforced also to see, so as their Conscience cannot contradict, What unspeakable joy and peace Christians do witness in their sufferings for the Truth, and bearing Testimony to that way, to which they are so known and stated Adversaries: yea, that when such are a-dying, with what a marvelous gale of assurance and joy they have parted from time, putting their Seal to the same Doctrine of the Church, and Ministry thereof, which they so virulently revile, blessing the Lord, that ever they were made acquainted therewith; even then, when all that lookt on might perceive their soul raised, and under some present Transport, with these begun unexpressible Tasts of Heaven, and that some sight thereof was there broken up unto them which no Words could express.

10. I must attest their Conscience, if they be not constrained to justifie such as are most serious in adherence to the Truth, even over the belly of the greatest prejudice; that they are such as are real, and serious in what they profess, and may be known

known to make no naked and empty shew thereof, but are willing to be tried in what is their Testimony, and render a reason of that hope within them, with the greatest seriousness, by bringing it to the Tryal of the Scriptures of Truth.

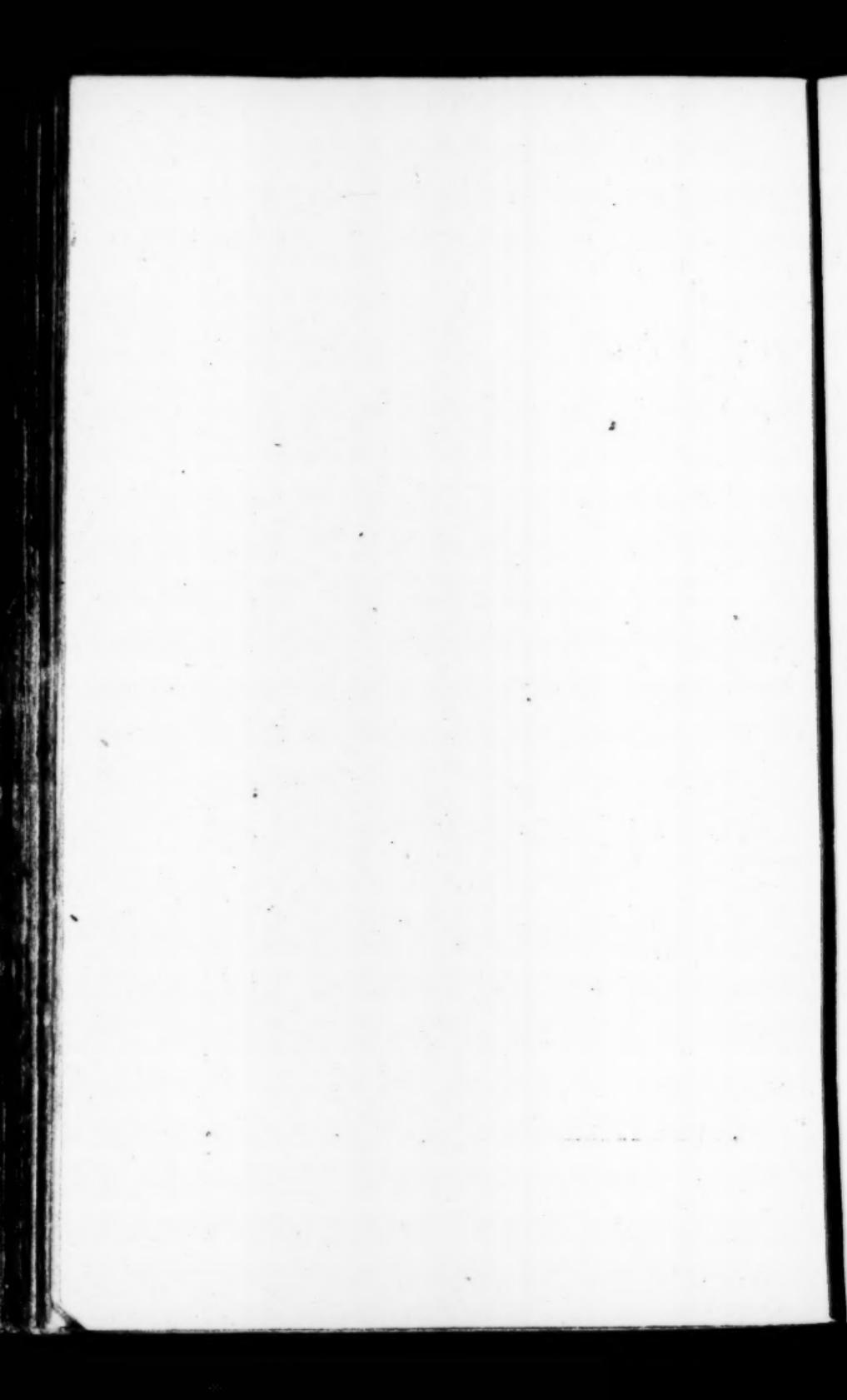
I shall but further appeal to their own Conscience and Light within, if they do not see this way of Holiness, and serving the Lord according to that Rule of the Scripture, which they so expressly disown, to be that good and old way, in which the footsteps of the Saints may be found since the beginning ; and how it is no new Light broken up in the World, but a continued succession hath been still of those who from one time to another delivered over the same Truth to succeeding ages : yea, can they possibly deny that as at the first up-breaking of the Christian Faith, so in these late times the Lord hath put to his Seal by extraordinary Signs and Confirmations , with such an immediate appearance of himself, to the same Truth now owned , and professed by the reformed Churches, as the greatest Atheists will stand in awe to question ?

I must shut up this with one word more of *appeal* to the World , and most ordi-

ordinary observers in this time, If without shutting their eyes, they can consider this way of the Quakers, and not see the imposture thereof also. 1. How their work is, as the Serpent deceived Eva, to engage more by enticing words, and laying baits before the Affections, than to clear and convince the Judgment ; so as it is not strange, though such are induced to change their Religion as had never yet in earnest imbraced any. 2. Can they see here any thing else but the grossest Atheism under a new dress, when such do expressly deny (whatever they pretend) the only true God revealed in Jesus Christ, except as an abstract Notion and Principle within every one ? 3. And may not the most ordinary observers of the time be struck with the conviction of a more excellent spirit in such, as seriously own and imbrace the Truth, with that favour their way hath of humility, self-denial, without daring to revile ; and what a more convincing resemblance this hath to that perfect Rule of the Scripture than that imbibited, raging spirit, which in such horrid, scurrilous exprestions fears not to vent it self among this Party ? 4. Do not all see this also, their taking advantage to wrest the Scripture, so far as they can see the least shadow there to bring it to their Interest, whilst yet they fear not to throw

throw off the whole, and deny subje~~cti~~
on thereto in its being the alone Rule of
a Christians Faith and Practice; as though
these they converse with were in no case
to discern so gross and visible an Impo-
ture?

A Post-





A Postscript.

READER, This sad subject, with the threatening effects of such a contagion in any of the Churches of Christ, may have a serious voice to us this day, if we could bear, or be awaked to read, from the sin and distemper of others, and our own duty: concerning which I shall in a few lines further add some things, which thus seem to be convincingly pointed at.

First, To be more deeply affected with such a plague on the spirits of men, as we would be with the sword, or pestilence breaking forth in the Land; when withal it must be considered. 1. That it is no consequent of ordinary sins, but may be seen to follow some remarkable flight of resisting the Holy Ghost, and rejecting of the Word of Truth, in mere bright discoveries thereof, than most parts of the Christian World at this day have had. 2. That this Meteor of Quakerism doth so obviously threaten, and hath its proper

proper aspect on the Churches of Britain and Ireland, beyond any else of the Reformed Churches. 3. That in all times the abounding of spiritual plagues, in any place where the Truth did shine, are still found to go before the saddest of temporal Judgments ; and can there now be found such threatening symptoms in any Church-history, or Records of ancient time, to have gone before the most desolating stroke, which does not in some unusual manner meet in our case this day ? yea such prodigies both of Error and Prophaneness, and the highest daring of the glorious God to his face, as cannot be instanced by any parallel since the first dawnings of Christianity. 4. And should not this also make it the more affrighting to us, that it speaks with so audible a voice, where some great pretences to Religion may yet end, and what cause to fear, lest many professors in this time be under an irrecoverable woe in the matters of Eternity, when profession is so much turned into the form of godliness without the power thereof ; which should be nothing else, when it is native, but as the shadow appearing, that must needs be, because it cannot cease to follow the body.

Secondly, As we must not despise or look lightly on such an amazing sight as that Party now is, so it should concern us to guard also against any stumbling at serious godliness

on this account, but how to improve the same, for being more fixed and confirmed in the good ways of the Lord; when it is so evident, 1. How one and the same spirit, and with one concurrence to the same work, moves in this Party, with the most flagitious and open persecutors; and though under some different form, yet they do all vigorously unite in that common Interest, to counteract Truth and Holiness, to decry the Scripture, cast reproach on the great Ordinances thereof; and how to make that Ministry given by Jesus Christ to his Church, contemptible and vile; which as it may be seen, is the very same work, the most profligate Atheists are at, and so must have from one airth their Incitements thereto. 2. Whatever be of the falling in of some to that way, who once seemed to love the Truth and embrace it; yet is it not evident, as to most of this Party, how remarkable the earth hath been made to help the Woman, by drinking in such a flood, as the Devil had cast forth to ruine the Church, whilst so many have thus parted with the Truth, of whom no known or convincing evidence could be given, that ever they had received it, but a most discernible tendency in their way to such an infection, had broke forth before the spots of it from that small regard they were known to have to the solid saving, and substantial Truths of the Word.

3. This

3. This sad subject, with such shaking winds
as now blow almost from every airth on the
Church; should it not press us to some fur-
ther length, than most seem to satisfie them-
selves with, in a sure and solid founding on
the Scripture; when it is so clear, that none
can assuredly know the Scriptures being the
Word of God, but may have a sufficient an-
tidote against this deadly poysen; and by these
great Demonstrative evidences thereof, must
thus know, 1. That it is undoubtedly a full
and perfect Rule, such as the whole race of the
Saints to this day could not have wished it
another thing than it is, for their Counsel
and Conduct within time; and takes off all
possible ground, for the adding either Tra-
ditions, or any Revelation thereto: yea, that
it is such a Rule as manifests it self with
that sufficiency of Light to all, as none can re-
ject this one evidence but these whose eyes
the God of this World hath blinded; since
there is no want of Light in the Truth it self,
but from mens blindness, and a defect in the
risive faculty. 2. It is thus they assuredly
know, how it is no dead Letter by that Divine
Power and Efficacy thereof, and to be no Hi-
storical Rule, which is sharper then any
two-edged sword, to a dividing asunder
the soul and spirit with the joyns and
marrow, Heb. 4. 12. that gives Law to the
Conscience, makes it tremble, and searches

in to the most secret recesses of the hearts of men. 3. Thus also we know the Holy Ghosts speaking in and by the Scripture, to be no private voice, and such an Impression as comes in a divided way, or by bearing witness to the Truth and Authority of the Scripture in any other way than by the Scripture, and an imparting thereto its Power, Efficacy, and Majesty, and enabling us to know and discern the same. 4. That such are these great supernatural Truths revealed there, as could only have been revealed from Heaven; and never possibly could have been once thought of, or conceived in the mind of Man by any reasonings, or natural helps, without Divine Revelation; so as it is no pretended Light within, can let us know what are the things of God, further than it is derived from the Scripture. 5. And is it not thus known also what an undoubted certainty is in the verification of these supernatural Truths, in the experience of the Saints, as they can know they live or breath; which is not witnessed to some individual persons only, as if from any advantage of Nature and Edification they might have it; but in every time, in all the Churches of Christ, yea by the whole generation of the Saints, bath still with the greatest oneness of consent been undeniably attested: when it is so clear also, How much a great part of professed Christians is wholly stranger thereto, and how it is no less above

mens reach by Nature, to know or discern what thus belongs to the state of the Saints, than for a Beast to know what concerns the state of Man; and what advantage should it then be, as this Party pleads for all persons to follow a Light within themselves?

Fourthly, Though we must own no such austere mode, or appearance of Mortification, as this Party of the Quakers seek to amuse the World with, being visibly stretched beyond the Rule of the Word, yea so false and ridiculous a shew of strictness therein, as is a reproach to serious Religion: yet is it a clear and indispensable Duty to guard against conformity to the World, in these sad extravagant fashions of the time; so as Christians may let their Moderation be known to all, and their faith of the Lords being at hand, may commend the Truth by that true adorning, which is in the hidden man of the heart, and a meek and quiet spirit, not by plaiting of the hair, or putting on of apparel.

1 Pet. 3, 4. Which oft as a publick sign stand at the door, to let others know what pride, lightness, and vanity dwell there; as though they had not an eternal salvation to work out with fear and trembling, or did not believe the third of Isaiah, from the 16. vers. to the close, to be the Scripture of God, and to have the same Authority, the same theratning Aspect in this generation, whic in had then on Israel:

Israel: yea is this a being accountable in the Improvement of what some have beyond others of the World as a Trust put under their hand, now when it is such an hour of great Tribulation on the Churches? I confess this ground I have last mentioned, is such as may cause many in this age fear they be under a sad mistake in their Claim and Title to Heaven; and hath oft put me to wonder what kind of peace many have on this account, who seem to out-run others in a profession of the Truth: Since, if the Scripture be undoubtedly sure, and no falling to the ground of the least Tittle thereof, should not these clear discoveries, which are there, be as that hand-Writing on the Wall, to make their knees smite one against another. 1. That riches, and what any hath received beyond others of the World, is not theirs, but is a Talent in Trust, to Trade with for the Masters use; for which each must be accountable according to their measure, Mat. 25. 15. Luk. 19. 15. What a sound will that once be, which is hastening on all, Come give an account of your Stewardship? 2. That it is clear on what Negatives this dreadful sentence, Matt. 25. 41. Depart from me ye cursed, &c. is there stated; and what is intended by that parable, Luk. 16. 19. of the rich man, of whom no such account is given us, as a glutton, or notoriously wicked; but that in his life-time he had his

good things, though with a small regard to such a case as Lazarus's. 3. And is it not thus clear, why then there is such a hardly being saved for the Rich, as is expressly by our great Master told, Matt. 19. 24. Luk. 18. 26. It being so rare an instance for such to be keeped humble, or truly faithful in that trust, yea keeped off some snare thereby, that plungeth men into eternal perditions? Ob how many have riches weighing them down to the pit! and what a dreadful noise is now there: VVe have lost a heaven and eternity of joy, for things of the earth, which were but for a moment, and are now gone! But it seems most in this day shut their eyes, and cannot see what Light shines so clearly in the Scripture about it. Else I am sure, it were not conceivable how they could own any true claim to that blessed Inheritance above, in such a way as they embrace and improve their Interests here in the earth; whilst so much more ground may he to fear, their account for the fruit and product of this Talent in any suitable proportion to the measure received, shall be found no other at their appearance before Jesus Christ the great Judg, than a hiding it under the earth, or putting it in a napkin.

Fifthly, Let it discourage or weaken the spirit of none who now follow the Lord, that is is such a thick darkness on the Church; and

and that when personal sufferings are so sore on
the one hand, there should be on the other such
assaults to darken and subvert the Truth :
Since there is much more to countervail all,
if we seriously consider, 1. That it is sure,
if there be a safe founding on that foundation
of the Prophets and Apostles, then may such
as have embraced the Doctrine of the Reformed
Churches, and received it in love, have a sweet
and secure calmness amidst the raging fumes of
this time, as knowing assuredly, they build on
the same Foundation, and no other, and are
in that good and old way, in which the Saints
in all ages have revealed the Spirit, and been
sealed to the day of Redemption. 2. Is it not clear also, if there wanted not an obser-
ving spirit, and our eyes were not so much with-
held from seeing the Glory of these times, there
wants not such great convincing discoveries of a
Godhead, and stately acts of Providence, as
might silence our complaints with wonder
and amazement ; to see that marvelous way
the Holy God takes in building his House, the
unfolding his design, and bringing forth his
Word, in most surprising appearances both of
Judgment and Mercy ; and whilst we wait,
and wonder he comes not one way, when we
are ready to stint our thoughts, he comes
very remarkably another way, to let all see
his faithfulness fails not, if man had but eyes
so perceive the same. 3. Should not the Tri-
bulation

bulstion of these days be a confirming Seal to the Truth and Doctrine of this Gospel, more than a stumbling-block to discourage or shake the spirits of any; since it is sure, salvation by Jesus Christ is not more plainly discovered, than the Worlds hatred and opposition to his way yea to what Hight it should come, and in what different ways and manner the Truth and its followers should suffer. 4. Whatever sore wrestlings now are, when the Waters seem more to rise and swell, than to have any discernible abatement; yet it is well, we may know by the clearest Scripture-Light, that the strongest difficulties when overcome, yeeld the greatest victory, and shall be not only matter of joy here, but to all eternity, they having with patience and hope endured, and got well through such a strong of Temptations, and assaults in adhering to the Truth. O that Glory which is coming, where each of the Saints shall then get an account of the way of the Lord, and whole series of Providence towards them in their journey, so as to see no way could have been so unspeakably fit, and safe for them, and thus become matter of praise, joy, and admiring for ever, evermore!

F I N I S.

